

# THE BAPTIST.

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## Occurrence and Comment.

Our Sunday School Board has under its appointment one Sunday school missionary, five field secretaries, and bears one third the expense of the general secretary West of the Mississippi.

For relief of vacant churches the Southern Presbyterian General Assembly has established a bureau of information and instructed it to publish monthly a list of pastors without charges and churches vacant. Will this bureau of information also endeavor to bring these vacant churches and chargeless preachers together?

The American Baptist Publication Society received last year \$690,040 through its publishing department; \$138,072 for missionary work; and \$11,509 for Bible work. It was the first organization to distribute religious literature and do Christian work among the laborers on the Panama Canal.

"If Japan restores Manchuria to China, and establishes a stable government in Korea, I would advise all young men who are without families, and have not reached Dr. Osler's Chloroform age, to locate in one of these rich countries absolutely undeveloped"—U. S. Quartermaster Barker, Nagasaki, Japan.

Northern Baptists in Convention at St. Louis by unanimous resolution insisted that inasmuch as the Mormon hierarchy openly and persistently defies both State and National law the United States' Senate expel Reed Smoot of Utah from its body as unworthy of membership. Northern Presbyterian General Assembly adopted a similar resolution.

It is said that ex-speaker Tom Reed's greatest admiration for Theodore Roosevelt was for his discovery of the Ten Commandments as the law for his own conduct. He is far different from a noted official who declared these Ten Words and the Sermon on the Mount could not be applied in public service.

The Czar has given universal religious liberty throughout his realm. The Orthodox Greek Church will be the State Church; but hereafter "Sturdists, Lutherans, Roman Catholics, all Sectarians or non Greek Catholics, will have liberty of conscience and action, the right to alter their church relations and the right to proselyte among the Orthodox if they care to or can."

Dr. Heck, agent of the General Educational Board, and through whom Mississippi College will get \$25,000 for "Science Hall" said in his recommendation that this school has the prospect of any College of his knowledge, an unusually strong Board of Trustees, a safe investment committee, and the most satisfactory investment of funds of any school he has visited.

In the energetic act of faith one moves out from himself into Christ, man enters into the life of Christ. In the abiding life of faith, Christ enters into man's life and fills it with fruitfulness. "He that abideth in me," Jesus said, "and I in him, bringeth forth much more fruit"—the natural, spontaneous, joyful going out of the vine into the perfection of fruit.

Dr. Mullins, in Northern Baptist anniversaries at St. Louis, set forth the Baptist faith in these actions:

The Holy God has a right to sovereignty.

(Religion)—Every human soul has a right to direct access to God.

(Moral)—To be responsible man must be free.

(Ecclesiastical)—Every believer should have equal privileges in the church.

(Social)—Love your neighbors as yourself.

(Religio-civic)—Free church in free State.

It is the custom of the Chicago Ministry to have leading ministers of all denominations preach to its students in order that they may have advantage of the best information accessible on Christian teaching. Dr. Beverly Warner, leading Episcopal rector of New Orleans, learned and eloquent and devout, will be the preacher June 4, 11, 18, and will give lectures on the intervening days to graduates, under graduates and divinity students.

After "interesting discussion" the Louisville Episcopal Council, in session in New Orleans recently, declared that "a communicant was a confirmed person who had communicated one time; and that relation to a church only ceased at death or renewal to another parish, or on account of canonical ex-communication." We should like a deliverance from some council on the relation of a baptized infant, or that of any baptized but unconfirmed person, to the church.

With the Apostle John faith is a large word, an energetic word. It is more than reaching out the hand and accepting an extended gift. It is more than believing a person, or proposition about a person. It is a movement, a going out of the scul

towards its object, and trustfully resting in and upon it. It is believing oneself into Christ, into a union of love and fellowship and life.

No country is so attractive to Jews as the United States. It is only 250 years since their first settlement in this country. They have been coming since then in constantly increasing numbers. More than 125,000 Jewish immigrants arrived last year. Many of them are rich and high in social and political life. It is estimated that if they continue to come at the present rate, "in a decade there will be more Jews in the United States than in any other country except Russia."

The Church of the United Brethren of America held its Triennial Convention in Topeka, Kansas, beginning 11th. of May. It has 253,641 communicants, 3,390 churches, 2,319 preachers besides 75 presiding elders, and gave \$1,810,679 last year for all purposes. It is episcopal in church polity, having conferences and bishops, makes and repeals rules of discipline, settles cases on appeal from lower courts, and elects bishops and church officers. This conference favored the proposed union of Congregationalist Protestant Methodists and United Brethren of this country.

Congressman Williams makes interesting observations on foreign immigrants in the South. The industrious and painstaking methods of these laborers excites in the Negroes "neither imitation, emulation, anger, nor envy." So long as the Negro chooses he can hold his place as a tiller of the soil. But because of his faults and vices, and the energy and economy of these immigrants, he will be slowly supplanted, and that without any revolution. Resident whites will fuse with the new comers, and also hold their own against them in the possession of the land.

Mr. Carnegie has given \$10,000,000 in 5 per cent. Steel mortgage bonds to a Board of Trustees the interest on which is to provide retiring pensions for teachers of Colleges, Universities and Technical schools in the United States, Canada and Newfoundland, without regard to race or sex or color. Only State and distinctly Sectarian schools are excluded. Dr. Henry Hopkins, president of Williams College declared in a public address that Mr. Carnegie would have accomplished greater good if he had provided retiring pensions for public school teachers, as these receive the poorest remuneration of all public servants.



### A Visit To The Orphanage.

While in your city recently, attending the Teachers' Association and the Grand Lodge of the Knights of Pythias, I visited the Baptist Orphanage, and, though it is not the first time I have been there, I was unusually impressed with the great work being done and felt it in my heart to tell the people, through your columns, something of what I saw and how I felt. I don't remember to have seen anything concerning the Orphanage in THE BAPTIST some time ago, and I suspect many of your readers do not know what is being done there.

The Baptists of Mississippi have much to be proud of in the institution I have mentioned. Bro. and Sister Carter are certainly adapted to their work, but no more than their helpers, who are Miss Ida Powers, general matron; Miss Minnie Roberts, boys' matron; Mrs. Broom, in charge of the large boys' building; Mr. Broom, general farmer; Mr. Jackson, truck farmer; Mrs. Jackson, primary teacher; and Mr. Buckley, in charge of machinery and general improvements. The order, system, and harmony that prevail among so large a crowd of children—nearly one hundred—is remarkable. The firm, kind hand of Miss Powers, who has been there longer than any other worker, even almost since the very foundation of the home, is everywhere manifest. She has no superior in the art and skill of managing and training children.

It is sad to be without a father or mother, I imagine, but many children in this country do not have the blessings of good training that the orphans there have. Without this great and noble work, many would be homeless and would wander aimlessly and uselessly through the land. At the Baptist Orphanage, they receive good industrial and religious training and have the opportunity of attending a good public school near by, which I do not think is in violation of any Baptist principle or governmental policy whatever, for not one cent goes into the hands of the Baptist denomination or the Baptist Orphanage from the government to be used at its disposal. The boys learn to do all kinds of agricultural work and various kinds of mechanical work. The girls learn to do all kinds of house work. Just now they are without a general housekeeper and are doing their own housekeeping. One of the completest things there is the laundry, run mainly by a few of the larger girls. They do the washing and ironing for more than 100 persons in a little more than one day each week and have not missed a day from school on that account this winter. On Monday morning, by eight o'clock they had some of their clothes washed, dried, and ready for the irons. The drying is done by hot air and hence inclement weather is no hindrance. One girl who learned this work at the Orphanage is paying her way in Blue Mountain College this year by doing similar work. Before

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June 1,

the President's Home was burnt, they had a printing press, which gave them an opportunity to learn a useful trade and saved money for the Orphanage. Two or three who learned to set type there are now employed by the Harmon Publishing House, of Jackson, and doing good work.

But the best thing of all is their training, manners and morals and their spiritual training. The courtesy and kindness they manifest toward each other and toward all others is remarkable. It is touching to hear almost all their voices blended in song or Scripture reading together. They can repeat from memory many chapters in the Bible and they know almost all their songs by memory. Some are too young to talk even, much less to join in thus. One good sister who was visiting there at the same time we were wept almost like a child when she heard them repeat the Scripture and sing together. It was touching. God only knows the good that is being done there. In how many families in this country can the children repeat even a single chapter by memory from the Bible or do they join in sweet songs daily? In few, I dare say. The fathers and mothers are too much engrossed with sordid care, vain ambition, or greed for gain. We should thank God for this home for the homeless and for the consecrated workers at the Orphanage, who are giving their lives for a small pecuniary consideration.

The love that the children there have for my good wife, who was their first literary teacher, endears them even more to me.

Now, since the fire has compelled us to erect a new building and it is now being built, let us send in our contributions speedily and have it paid for by the time the building is finished, which will be soon. Many have already donated generously, but more is needed. Every Baptist in Mississippi ought to want a part in this great and glorious work.

LOWREY R. POWELL.

### The Law of Equality.

In 2 Cor. 8, Paul applies the law of equality to the grace of giving. The entire chapter is devoted to giving but the 14th verse refers directly to equal giving. "That there be equality," he says.

If equality in giving was right in Paul's time, it is right and just now. In just, equal giving is the only equitable way of giving. To do otherwise is to burden some and favor others. But with no power aside from moral power to enforce this law how are we to succeed in reducing this equality in giving to practice? We have Annanias and Sapphira to deal with in applying the law, and they persist in keeping back part of the price. We cannot kill the unfair brethren and sisters, and the Lord does not, so what are we to do? Do what we have been doing, I suppose, just put up with them, and let the faithful few keep the good work going on.

Just how some brethren and sisters can get their consent to give a mere pittance of the income to help in a great work, is more

than I can understand. We know that they are able, but they will not. Do such people think? If so, along what line do they think? Do they pray? To whom do they pray? May God pity their little souls.

I know a man or two who get good wages, when they work, and yet their wives actually buy the bread and clothing of the children. What ought to be done with such men? I trust the Lord will not leave it to me to say. Neither do I wish to say what ought to be done with stingy, thoughtless church members who sit by in cold indifference and see a few plucky ones carry the burden of the church.

"That there be equality," is God's way of carrying on the work. Do any of us give too much? A few may, but the majority give too little. A brother with a small family whose income is \$2,000 gives \$100 to the endowment fund; another whose income is \$1,000 with a large family gives \$100. Is that equal? One has given too much or the other has given too little. Which? To whom much is given, much is required; to whom little is given, little is required.

The law of equality ought regulate our Boards in appropriating funds. To the contrary we often regulate these appropriations by our supposed worth of men. This law of worth might do if we could get at a man's real worth. As we cannot do this, and have a better law—the law of equality—it is better to make our appropriations according to this law. Is it asked how this is to be determined? By estimating the condition and needs of man and place. A place of doubtful future with just a man or man and wife at it, is not as needy as a place with as bright future and a man with a large family. It may be said, that such and such men can get \$1,000 at other places and it is unfair to ask them to work for less than they can get elsewhere. This has the semblance of unfairness in it, but it is only apparent. First of all, it is a question of God's direction. Has the Holy Spirit brought a man, in answer to the call of a church, into a destitute community? If so, well. Is that church unable to support that brother for a part or all of his time? We say not. Then how much does he need? He is a man of family. Give him \$1,000. He is a single man. Give him \$600. This applies alone to benevolent work. This way of estimating preachers according to gold standards is the bane of our Zion. A true preacher in a community never gets what he is worth to that community. His is moral worth, and he is entitled to temporal support, but to class him along with wage earners, is not the thing to do. Let his needs be supplied, and the obligation of the church will be met.

As said before, this applies to benevolent work—it is unfair to ask a brother with a good size family, getting of from \$600 to \$800, to help support a brother with a small family when the church gives him \$600 or \$800. To illustrate—church calls Bro. A who has a wife only, offering him \$800 and a home. He accepts, and then the church asks the Board to pay him \$200 or \$100 more. The Board agrees to do so, and then asks the Brother—who has a large family, and is getting \$600 or \$700 to give a part of it. He does it, but it is unfair. There is no equality in it—and is calculated to cripple any Board work. "A stitch in time saves nine."

S. W. SIBLEY.

1905.

## THE HOME.

### Influence of a Christian Home.

[Given for publication as a request of the Sunday School Institute of the Chickasaw Baptist Association, before which it was delivered Sunday, April 30, at Friendship Baptist church, Ecru, Miss., by Mrs. Irene Winders.]

Kind Friends: Is there not one hallowed spot some where upon earth dearer to your heart than any other? Do not the memories of this enchanted place bring back to you scenes of loveliness unequalled by the grandeur of kings' palaces? Have you forgotten how the songs of sweet-voiced birds echoed through the forests of your childhood home, and how the brook murmured softly as it trickled its winding course down the hillside near that homely cottage? Do not the memories of the gentle breezes singing through the trees and the pattering raindrops upon that lonely roof and window-pane awaken within your soul strains of music sweeter to your mind than the great thundering peal of the church organ? The very name of home touches the fibre of every soul and strikes every chord of the human heart with its angelic fingers. Nothing but death can break the spell! What tender associations are linked with home! What pleasing images and deep emotions it awakens! It calls up the fondest memories of life, and opens in our nature the purest, deepest, richest gush of consecrated thought and feeling.

I dare say each one present feels a thrill of joy in his heart when thoughts of the happy childhood days come back—thoughts of father and mother around the old fireside surrounded by a happy family of children teaching them what God has commanded, requiring order and discipline, and exacting obedience of each one. Children are inclined as their parents—they are great imitators, and what "papa and mamma do" is always taken as an example. If papa is a good Christian man his little son will be inspired by that noble example to someday get up before a large audience in Sunday School and talk about Jesus, or give a lecture to the Young People's Union as his father sometimes does. The little daughter will strive to exemplify her mother in almost all things, and hence we see the necessity of Christian influence in the home. Parents, if you influence your children for good they will grow into noble womanhood and manhood, and bless you in your old age; if you influence them for bad you will ruin souls as well as fortunes.

Some great man has said: "The best security for civilization is the home." We wish to modify this by saying: "The best security for civilization is the Christian home." A Christian home is the greatest school of life. Few can receive the honors of a college education, but all are graduates of the home. The learning of the university may fade, its knowledge may

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moulder in the halls of memory, but the simple lessons of home impressed upon the heart of childhood, defy the rust of years, and outlive the vivid pictures of after life. Those who are best acquainted with the world, and who have read most extensively know that the most telling influence upon life comes out of and radiates from the home. It is the home which often in boyhood has formed before hand our most famous scholars, our most celebrated heroes, and our most devoted missionaries.

Even when men become reckless and reprobate and have broken all restraints, both human and divine, the last anchor that holds them and the last cable they are able to snap is the memory that binds them to a virtuous, Christian home.

"Home of our childhood, how affection clings  
And hovers 'round thee with her seraph's wings."

(MRS.) IRENE WINDERS.

### To Mothers.

Dear Sisters: The warm mother-love in your hearts makes an appeal unnecessary when it concerns children bereft by death of their rightful heritage of care and affection. It is only needful to let their wants be known. I have been to our Orphanage, spent the night under the roof of that home our people have provided for the little ones whom God, with watchful eye, has committed to our care. I mingled with the larger girls and larger boys, the smaller girls and smaller boys and the seven little tots whose untrained feet miss the support of a parent's loving hand. I resisted the impulse to take into my arms the recently received, shrinking twin baby boys, whose big brown mother-hungry eyes studied every face, wistfully with the question, "Where is mamma?"

Tears well up even now when I think of them, and how those tenderer, diviner emotions that belong peculiarly to motherhood stirred the depths of my heart.

Sister Carter kindly piloted me over the buildings, and as I peeped into each room with its little beds for tired bodies, uppermost in my thoughts was the, "In as much as ye have done it unto the least of these, ye have done it unto me."

But again and again, with ever increasing force, came the questions: Have we filled up the measure of our opportunities? Have we done all that we should? No, no, not yet. But the future is rich in promise.

Behind the movement to provide for our orphans lies the great Baptist heart of Mississippi, and back of that God.

Beautiful for situation is the location, and Brother Carter is wide-awake to the possibilities of adding to the natural loveliness of the surroundings. At present because of loss by fire, and the incoming of more children, the rooms are much crowded, but there is in course of erection a splendid brick building, to contain dining-hall, chapel, reading room, about sixteen bed rooms, the necessary closets, bath-

rooms, etc., which the architects promise to have ready for occupancy by the first of August.

Now, sisters, here is our opportunity. This building will be to furnish. There are twelve bed-rooms needing four iron beds and eight chairs each, the reading or general assembly room must be provided with two tables and about eighteen chairs; a guest chamber to be furnished for the pastors and others who may want to stay over to touch the little heads in blessing; the chapel to be seated, and last, but sweetest of all, the nursery with its four or five little crib beds for our wee, tender darlings, who do appeal to us in their helpless infancy. The latter is so urgently and sadly needed.

How easily this building can be furnished! How easily it will be furnished, for He Who gathers the lambs in His arms abundantly blesses every effort made in their behalf. A kind-hearted, reliable merchant has offered to order for us, giving us wholesale prices, and if we all order together, the small amount of fifty dollars will cover the expenses of each room.

In the report of our Woman's Missionary Union there are twenty-one associations represented by organized societies. Will not some earnest worker from each write me pledging for her church or churches one of the needed fifties? Do not be afraid to venture, sisters. Somehow these tender, orphan hands have a way of touching hearts and charming away the best gifts. I shall wait to hear from those who feel urged to this work before making any personal appeals. Not for the glory, but for the joy we would be pleased to have a tablet in the vestibule of the new building commemorative of this work of the Baptist mothers. Hazlehurst Mission Society promises to furnish the guest chamber. The building now in use is furnished. Over the entrances to some of the rooms are: "In Memoriams," chambers furnished in the names of departed loved ones. What honor so living and meet?

What more fitting than for the children of some mother who has passed to furnish the nursery, and have her name kept guard, as it were, over tender infant age for years to come?

How could sons better honor the worth and holy influence of a deceased father than to earn the privilege of placing his name above the chapel door, or some one of the rooms occupied by these fatherless boys whom Brother Carter is training into honest self-reliant manhood. With all reverence I use the words of our Master: "What thou doest, do quickly." We must be ready with the furniture when the architects complete the new building, August 1st.

Kindly address Brother J. R. Carter Jackson, or

(MRS.) DORA R. GREENLAN,  
Hazlehurst, Miss.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.



## Ministerial Advertising.

Under the head of "Miscellaneous" in THE BAPTIST of the 27th inst., as well as several times in the past, note a paragraph, which suggests to me the caption of this article, a thing which I much disapprove. In the first place its tendency is to reduce the high calling of a Gospel minister upon the level of an occupation, which within itself is pernicious.

The ministry is not a profession, it is not merely the means of securing respectability and a livelihood; it is a divine vocation and no one should enter it unless impelled by the feeling, "Woe is me if I preach not the Gospel."

As Baptists, claiming the New Testament to be our only rule of faith and practice, to be consistent should adhere to its teachings. Acts 20:35 says, "Take heed unto yourselves, and to all of the flock, in which the Holy Ghost has made you bishops to feed the church of God, which He purchased with His own blood."

This quotation with several others suggests a divine call into the pastorate; as well as a call into general evangelizing. God never calls a man, but that He has a place for him, but such notices as the one in question are contradictory of this fact.

The brother in question will have to admit that the Holy Spirit did not call him into his present pastorate, or that he is dissatisfied with the work to which God has assigned him, and in order to shirk duty he is advertising for a change of pastorate, which within itself is contradictory to Baptist church jurisprudence.

In the obedience to government and law consists the fundamental principles of a church of Christ. In the absence of these principles no church government can be properly said to exist, but in the rule peculiar to the ministry, through the medium of their preaching and exhortation, it is a rule without power and dominion.

When the keys were by the Saviour given to Peter, they were not to rule the church, but to rule the Kingdom of Heaven, Matt. 16:19.

Whatever power is assumed by ministers of individuals beyond this is magisterial and not ministerial, and whenever a company of Baptist church members cooperate together to enact a different law other than that of the New Testament for calling pastors, they thereby become a court of magistrates, taking into their hands carnal weapons, contrary to the teaching of Paul's instruction and teaching in 2nd Cor. 10:4. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

The reason assigned for the preferred change is to be with relatives and friends. I dare say that from a standpoint of personal desire that ninety per cent. of our missionaries would enjoy laboring on American soil, "but the love of Christ constrains them," and wholly are they sacrificing friends and home in order to obey the call in fulfilling their obligation to the Great Commission.

The article furthermore states that the brother is a literary as well as a theological graduate.

This, beloved, in my judgment is placing a low estimate on ministerial education, and if this is all that an education does for one, we little country preachers haven't a great deal to inspire us to acquire knowledge.

I believe furthermore, brethren, that if such methods have to be resorted to by college-bred preachers to secure desirable pastorates, that it within itself is calculated to reduce the general contributions by the brotherhood to ministerial education.

In conclusion, let me say that Brother Whitfield might not have been actuated by an improper motive, in so expressing his desire. I think, however, my construction a legitimate one. And now, brethren, if in the future it becomes absolutely necessary to insert such notices, let us for truth's sake, so word them that they cannot be constrained even from a legitimate standpoint, to be a sacrifice of our principles.

As for me I do think, that of all of God's people, the ministry, could be relied upon to defend truth and principle.

Fraternally yours,

J. G. GILMORE,

Lena, Miss.

## Destiny.

Early in life this word seemed to me to be fraught with solemn meaning. In advancing years it has lost none of its force. Every thought and act in life are under laws that point to our weal or woe. As no result is accidental, every sequence has its adequate cause. All diseases and suffering; calamities of failure or triumph of success; joy in prosperity or sorrow in adversity, are under the force of unchanging law. As there is nothing neutral, long life or premature death, must depend on the manner of living and the antecedents in ancestry. Idleness, carelessness, recklessness, evil thoughts, bad habits, bad company, pandering to the flesh, find no reversal in the road to ruin. In such squandering of time and strength, there is no turn in the "long lane." In every important, as well as in a general sense, "Every man is the architect of his own fortune." According to his own purpose and efforts, either "He makes a spoon or spoils a horn." Be his environments hard, strong will and unflinching effort must come to the rescue. He should never forget the higher he climbs the mountain, the grander the view and the purer the breezes. To remain in the valleys gives little aspiration, strength or hope. A dead level is monotonous to all but the sluggard. Easy environment is often a hindrance to the needed effort to reach worthy ends. Beds too soft are occupied too long to catch the early breeze of morning. On smooth and level roads the feet are not trained to walk among stones and to climb rugged hills. The hands made tender by wearing soft gloves are not fitted to handle the

rough ends of life. It is the strong backbone, the toughened hand, the elastic step, the iron will, the indomitable courage that can cut hard environment asunder. As "there is no royal road to science," it is equally true that nothing valuable can be obtained without cost. This is true of all that is good. If there is a lion in the way shoot him. If you aim high and fall below your mark, it will not be so bad as to have no aim. You may get half way, which is far better than sitting with folded hands, and dying unlamented.

2. The present will repeat itself in the future. Each day measures that much of our lives. It is one of the units in the chain of our destiny. It adds to a noble or base sequel. It verifies the proverb: "Coming events cast their shadows before." As a man is today is an index to what he is likely to be tomorrow. As sign boards direct the traveler on his way, so do the pursuits and ways of men point to the road of their destiny. The first step in the dangerous path is the antecedent of all that follow till the last advance in life reaches its destination. What is done and settled in the narrow limits of time will be sealed eternally. And as no man can roll back the wheels and change the past, it is the part of wisdom to so use the present as to light up the future with a halo of hope, whose foundation is secure.

3. As we are all tending and hastening to our final destiny, it seriously concerns us to know under what forces we are moving, what progress we are making, and how near our ship is to landing. And shall we be able to hear the waves lash the shore without trembling? Do we feel that our vessel is sea-worthy? Otherwise a stormy sea will face us, and the angry billows will sink our frail boat, and we shall sink to rise no more. Be it admitted that we are destined either for heaven or hell; and then how strange it is that so many are drifting, drifting heedlessly to perdition! If men could halt believe and see what awaits them, there would be multitudes repenting and crying for passage on "The Old Ship of Zion." O, horrid unbelief! O, the blinding power of sin! Let waves of exhortation come from every pulpit and church in the land and echo from every hill top and ring through every valley, warning mortals to shun the destiny of the wicked, and seek the peace and hope of heaven. How it would rejoice our hearts to see men and women flocking to the cross of Christ, "As doves to the windows." Shall we not have a great ingathering this A. D. 1905? Praying for this, I remain the friend of every lover of Jesus.

A. P. COPELAND.

## Good News.

The annual meeting of the Board of Trustees of Mississippi College, held at Clinton on the 23rd inst., was of unusual importance. The generous offer by the family of our late Brother Z. D. Jennings of a princely donation (\$20,000.00) for college buildings was announced, as was

also the offer by the Educational Society of \$25,000.00 for building and equipping a Science Hall. This latter gift is conditional upon the Baptists of the State raising an additional \$75,000.00 for other college buildings, and the pledges for which shall be obtained on or before December 31, 1906.

It seemed clear to the trustees that the very best man available for securing such subscriptions should be put in the field at the earliest possible moment, and to this end it was ordered that the report to the convention at Tupelo in July recommend placing the President of the college, Rev. W. T. Lowrey, in the field for that purpose.

It was further ordered that, should the convention adopt said recommendation, Prof. J. W. Provine be made acting President of the college for the ensuing collegiate year.

Another very important measure was the election of Rev. H. F. Sproles, D. D., to fill the chair of Bible Study and Psychology. It was felt that if Dr. Sproles would accept, both the college and our State paper, THE BAPTIST, would derive great benefit—the college in securing the services of an educator so eminently qualified in the branches named, and our paper in having more of his time than it is possible for him to give while in the pastorate at Vicksburg.

B. W. GRIFFITH.

## "Thirty Years in Hell," or "From Darkness to Light."

BY L. F. GREGORY.

The above is the title of a book by Ex Priest Bernard Fresenborg. This volume contains 328 pages. In this book the author has exposed and set before the people of this country the heathenish and nefarious laws, practices and doctrines of the Catholic church. Having been a priest for 30 years he has had unlimited opportunities to know the doctrines and practices of this great monster. He writes as one who is thoroughly acquainted with his subject.

What the author says should serve as an eye-opener to the people of the U. S., especially to those who are lovers of liberty. Religious liberty and freedom of speech has been purchased at great cost. Our forefathers obtained them with their own precious blood. Fresenborg shows that these are gradually being stolen away by the harlot of the seven hills. Too few of our citizens know what Catholicism teaches or what great danger it presents to our government.

The author proves clearly that Rome is for Rome and it matters not what it may cost right or justice. It is almost impossible, says Fresenborg, to bring a Catholic criminal to justice. When the crime is committed the criminal goes to the priest and confesses; the priest forgives his crime. The criminal is then shielded from the civil authority, oftentimes spirited away to some convent, and the officers of the law are denied entrance, the Catholic

church claiming authority superior to civil authority in all civil and criminal affairs.

The sanctity of the home and virtue is assaulted by the beast of a priest. The innocent-minded girl goes to the priest to confess and she must listen to and answer all kinds of abominable inquiries of the priest. Beastly assaults are made, he says, and the reports reach those in higher authority, but no notice is ever taken of it which shows Rome approves of such horrible deeds and destruction of virtue. He says Catholicism seeks to overthrow our public school system, and this all well informed people know to be a fact.

Catholics do not hesitate, he says, to teach that the Catholic religion, only, has a right to exist, and that all others should be disposed of, etc. Rome is what she has always been and boasts of not changing. She is as blood-thirsty today as ever.

Every intelligent being, I think, ought to read this book that they may know the spirit of Catholicism and its devilish trickery. Its mission is a Godly one, and it will be appreciated by every one who loves religious freedom.

Rockwell, Tex.

## Signs of Promise.

That was a commendable joy in the Apostle's heart when he said, I have no greater joy than to hear that my children walk in truth. Our children are churches for whose existence the State Board is in some way responsible. Every item of their history is a matter of concern with our people or should be. I watch with interest their development along all lines of Bible truth and when they do well, how it gladdens me, and I long to say as I hope they shall hear the Master say, Well done. It was thus with the Meridian South Side and the Hattiesburg Columbia St., and last though by no means least their elder sister Hattiesburg 1st. The first of these has given this year to objects mission-are 174.00 besides much in the way of making improvements on their house of worship. The 2nd of these followed the great meeting in Mch., with a contribution to F. M., which put in the treasury of the Board \$400.00 while the 3d, the eldest sister has contributed this Conventional year \$1,016.00 and says more to follow. Here is another group in a different part of the State, Children of the Board, as were the others. Jackson 1st, gives a record so far of \$1,110.16. Jackson 2d, \$400.00 and Greenwood \$471.72 and each takes up the refrain of the others and says more to follow. Shall I give you another series in still a different part of the State. There is a beautiful daughter who has invited us to come to see her this year, and to show her interest in what interests our people the figures read for Tupelo 331.16 and for New Albany 105.00 for Corinth \$200.00, and this last named a mission chapel has built and it is now ready for occupancy.

There was a day of weakness to each of these, and they came to us for help. They are now well on their feet, and how they pay back to the cause of him whose we are

and whom we serve. What has been said of them I could show with others and again I say and write with large letters State Missions is Foundation Work. They who neglect it will one day see their folly and mourn. How much of this money was given to Foreign Missions, making State Missions the almoner of blessing to Foreign Missions. Here is a total of \$4,107.00, and of this amount \$2,602.66 went to Foreign Missions. Indeed a State Missions that does not include Foreign Missions in its outlook is not in accord with the Word of God and does not deserve to be so called. So patriotism that does not concern itself with the conditions of one's own land from a spiritual standpoint needs to sit at the feet of Jesus, to walk by his side as he traverses the hills and glades of his native land, to watch his interest in the thronging multitudes of city and country, and to catch his spirit in ministering to them all. But a little time remains in which to pay off our State Mission obligations. I am not nervous for I know the temper of the men and women who constitute the membership of Mississippi Baptist churches. I know how at least in some measure they love his cause and how they love to help in the hour of need. I would simply say "work while it is day, 'huy up the opportunity, 'quit you like men, in the effort that now is making in behalf of our State Mission work.

A. V. ROWE.

## One Sunday's Work.

The following words are from a young pastor:

"I had a good day yesterday. My program for the day was as follows: 9:30 a. m.—Attended Sunday School, taught a class, also spoke to a young lady about her duty to be baptized.

11:00—Preached.

11:30—Rode four miles to a school house and preached. Also talked Christ to one man, to four young men together, also to two girls together, and to four children together.

6:15—Attended B. Y. P. U.

7:00—Preached."

## Important.

Dear Brethren: We are doing a handsome thing in sending our secretary, Dr. Rowe, to the World's Baptist Congress. The announcement has been made through THE BAPTIST, and churches called to assist in supplying the funds. As yet, however, only a few dollars have been sent in. I think the matter has not been made sufficiently clear to the brethren. I'm sure that the churches want to do more for the cause.

Do not let the few churches which guaranteed the fund have it all to pay. Let the churches all send in their contributions and thus make the burden equal, and also let the trip be an expression of appreciation and kindness from the denomination of the State, rather than a few churches only.

Brother editor, make plain the case in this week's issue, and direct the brethren. W. F. R.



## Sunday School Lesson.

BY R. A. AMBROUGH.

June 1, 1905.

### The Resurrection.

John 11:23.

Motto text: "But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15:20.

Jesus was buried before sunset on Friday. A guard was placed at the tomb to see that his body was not stolen by his friends. The Jewish Sabbath (Saturday) passed. His disciples seem to have forgotten his prophecy of resurrection on the third day. Early Sunday morning some women who loved Jesus went to the tomb to show certain respects to his body. The question with them was "who shall roll away the stone?" But when they arrived they found the stone rolled away and the tomb empty. According to prophecy, he had risen. This was the third day. Friday before sunset counted as the first day, all of the Sabbath (Friday sunset to Saturday sunset) the second day, after sunset Saturday, to time he rose was the third day. The five appearances to his followers on the first day are in the following order, perhaps. (1) To Mary Magdalene, Mark 16:1. John 20:14-17. (2) To two women, Mat. 28:9, 10. (3) To two on way to Emmaus, Mark 16:12. (4) To Peter, Luke 24:34. (5) To the Apostles in room at Jerusalem, John 20:19-23.

### THE LESSON STORY.

When Mary Magdalene, the woman out of whom Jesus had cast seven demons, saw the empty tomb she thought Jesus had been taken away, so she went at once to report this to Peter and John. These two ran to see. They went away home again, not knowing the Scripture that he must rise. From verse eleven we learn that Mary returned to the tomb after making the report. She was there weeping. She then peered into the tomb and saw two angels who entered into conversation with Mary. Their question "why weepest thou" was perhaps not for information but for introduction of the subject. Mary showed by her reply that she had no intimation or thought that Jesus was alive. She turned round and saw Jesus but did not know him. He asked her two questions. From these she thought he was the gardener, and a friend. Her love for Jesus urged her to venture to care for his body. Then Jesus made himself known to her. Her response was quick. She was convinced and wanted to take hold of him. He forbade her but gave her a message to the disciples. She carried it at once, saying also "I have seen the Lord." The day passed on and at evening the disciples were together and Jesus stood in their midst with the benediction "Peace be unto you." He showed his hands and side, evidences of his being the crucified one. They were glad indeed. He gave them a commission. He gave them the Holy Spirit.

## THE BAPTIST.

June 1,

They were to proclaim the plan of redemption, or forgiveness of sins. All accepting it would be saved. This is the idea in verse 23.

### IN THE CLASS.

Give the connection. Tell of the burial. Guard. Time in the tomb. Motto text. The fact of resurrection. Prophecy of Evidence of. Number of times Jesus was seen the first Sunday. 1. Mary weeping at the tomb (11-13) What Mary? By whom was Jesus first seen after He arose? Give account of Mary on this day up to time of her weeping. Where was she while weeping? Why did she weep? What did the empty tomb make her believe? Did she look in on her return? Whom did she see? What question was asked of her? Her answer. What does her answer reveal as to her thoughts then? 2. Jesus first appears to Mary (14-18.) See Mark 16:9. Why did she not know Jesus? His two questions: Did she answer them? Did the questions reveal him to her? What did Mary say to him? Why did she desire to take him away? How did he make himself known to her? Was this her first thought of him being alive? Was she convinced? What was her desire? Why was she not allowed to take hold of him? She must have thought of Him as returned to His earthly life, simply. To whom would He soon ascend? What message was she to carry? Did she carry it? What honor upon her? 3. Appearance to the disciples (19-23.) What day did he first appear to the disciples? What time of day? Where? Which one was absent? His first words to them? What evidence of His resurrection and identity did He give? How did it affect them? Study verse 21 for authority over those sent. What did they receive? What does v. 23 mean? The power of the resurrection. Some of its joys. Baptism a symbol of the resurrection. Romans 6:3-6. "He ever liveth to make intercession for us." Have you accepted him?

### Theology And The Gospel.

I was very much impressed some years ago by an expression of a much loved and venerated brother, well known to all Mississippians, that some preached theology, but he preached the gospel. He did not speak in a conceited or egotistical spirit, for no one who knows him would even charge him with either. Perhaps, but few know more theology than he does, and as to his knowledge of the simple word of God, and his power in the pulpit, or on the rostrum, he has not many equals. His learning will compose more than favorably with a large majority of those who fill the most prominent pulpits, and therefore his words were not the emanation of an untrained mind and undeveloped spirituality. What is the difference in Theology and the Gospel? Theology consists of a treatment of the existence, nature, and attributes of God, and of his relations to man, and the duty which ought to be rendered to him by men.

The gospel is the fact that Jesus Christ died for our sins and rose again for our justification.

Theology treats of many facts concerning the being and attributes of God, but the gospel emphasizes two great facts only, the death and resurrection of our Lord.

One may know every thing also concerning God, and failing to know these two cardinal facts of New Testament teaching, cannot be saved.

Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." A knowledge of these two facts furnish the only basis of faith. Therefore the preaching of Christ and him crucified is the only preaching that can save and lift up lost man toward God. One may display learning in preaching Theology, but he shows his fidelity to the great trust committed to him, and his obligation to lost souls, when he preaches the gospel.

A certain preacher who had been less faithful in preaching the gospel than he should have been, found on a Sunday morning a slip of paper on the pulpit Bible with the following written on it: "We would see Jesus." This hint not being sufficient, on the following morning he found this on a slip of paper lying on the Bible: "They have taken my Lord away, and I know not where they have laid him." This was enough. After that the gospel was preached. The cross was magnified. He preached to the people Jesus.

More of the apostolic faithfulness and unction is needed.

We cannot know too much that is good, but we can preach too much. A preacher does not have to preach all he knows. He should, like Jonah, preach only what God bids him preach.

The erratic Sam Jones has said some nice things. He said, the reason why some preachers accomplish so little is that they preach about too many different things. He said he took some great truth that the people ought to know, and continued to hammer on it until he hammered it into them. I do not admire his style or his theology, but in the above he uttered, I think, a great truth.

"God forbid that I should know anything save Jesus Christ and him crucified," expressed clearly the idea of the inspired servant of God.

Let the old gospel ring out from city and country pulpits alike, and let the choirs and congregations sing the gospel, then there will be power both in the pulpits and churches.

W. I. HARGIS,

1905.

## B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

### STATE ORGANIZATION.

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### Belzoni B. Y. P. U.

Five of the community organized a B. Y. P. U. here in October and the membership has grown to three times its original number. The Sacred Literature Course has been studied and five have taken the examination of the past six months' work. A junior union is now to be undertaken by Mrs. J. S. Jackson and the work of supporting an orphan at the Orphanage is a question in the minds of the members. Hon. Ray Toombs, the Vice President of this section, was to be here yesterday but the incessant rain kept him in Greenville, yet we expect him soon to hold a mass meeting and B. Y. P. U. rally. The churches not having this invaluable course of Bible study are missing the greatest means of the day for regular systematic study of the Bible. L. P. Leavell was here with us for five services Saturday and Sunday and assisted us in making the house to house canvass which revealed the astonishing fact that, in our rapidly growing town, the Sunday-school workers have unearthed a number of needy and unknown Baptist people. This may be the exact condition in other churches in our denomination when Leavell and Toombs concentrate their tireless and earnest efforts along Sunday-school and B. Y. P. U. lines.

THORNTON MORTIMER, President.

### "As I See It."

Under the above heading in THE BAPTIST of April 20th a brother has some things to say on the meaning of John 3:5, taking the position that "Born of water" means baptism and concludes that "This proves that Christ was teaching salvation by the birth of the Holy Spirit and obedience to his commands."

If the brother means that "obedience to His commands" joined with the "birth of the Holy Spirit" is what brings salvation, as his language seems to imply, his

## THE BAPTIST.

theology needs repairs. But I take it that the trouble lies in the unfortunate use of an ambiguous term. If he meant to say that Christ was teaching salvation through the birth of the Holy Spirit, and was also teaching obedience to his commandments, I could see no defect in the brother's theology; but that does not by any means say that his interpretation of the passage is the correct one. I accept an interpretation that finds no baptism in the term "born of water." Baptism does not represent a birth but a death, burial and resurrection. Neither do I believe that the term refers to the natural birth, but is used to illustrate the cleansing power of the Holy Spirit.

Christ in expressing the law of birth to Nicodemus, said: "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Now apply this same reasoning to the water birth and you would have the ridiculous conclusion that "That which is born of water is water," and so, if this birth means baptism, our converts would melt in our hands in the act of baptism and thereby swell the amount of fluid in the baptistry, rather than "rise to walk in newness of life."

I close with this confession: I have never yet found a perfectly satisfactory interpretation of that expression "born of water." It is almost as hard for me to understand as the Psalmists "Selahs" are. I only know two sets of religious teachers to whom this passage is perfectly clear. They are the Campbellites and the Roman Catholics and I don't go to school to them.

T. J. MOORE.

Prentiss, Miss.

### From Mexico.

On April the 17th, in company with his thirteen-year-old son and other American friends, the writer left Guadalajara on the south-bound train for Tuxpan, arriving at 6 p. m., the distance being 120 miles. By previous arrangements two Indian guides awaited us at the station with mules, which are considered much surer-footed than horses. Our traps were packed and we were in the saddle at 7:35 p. m., and in 27 hours we reach the beautiful, tropical city of Colima, having ridden 70 miles, and a good part of the way by moonlight to avoid the heat of a tropical sun. This journey was broken by two stops of four hours each, giving opportunity for some rest and sleep along the way. We crossed three barrancas, passing over some of the roughest, wildest but grandest countries I ever saw. For the benefit of young readers I would say that a barranca is something like the bed of the Mississippi river would be if its bottom were abruptly lowered two or three thousand feet, and all the water dried up but a small streamlet at the bottom of which at certain places you might leap. Almost the entire journey we were in sight of Colima volcano which from time to time sent up columns of smoke. We thought it might have discharged a jet of lava for our entertainment, but had it begun, we might have been

more anxious for it to cease. Our path-way led us near the base.

The great variety of tropical flowers and singing birds were evidently given to make glad the heart of man, but to a wayfarer, tired, hot, hungry and thirsty, the delicious melons and fruits were no less interesting and enjoyable.

As we went down we met many large caravans, each with from 30 to 50 mules or donkeys, laden with sacks of corn, salt, a variety of boxes, large and small, and other freights which they were carrying from the sea-coast up to the Table land of Mexico. There are no wagon roads, the country is too rough for that. As we followed the winding Indian trail over the mountains and down the plains, the coming of a caravan would be announced by the approach of a boy mounted on an old mare with her shakily bell which served as a guide to the mules, these having been loaded and turned loose. At times the defiles were so narrow and the country so broken and precipitous, that we underwent difficulty and danger in passing them. But a railroad survey has been made and the contract for construction let, the work to begin in this month, extending the road from Tuxpan 70 miles to Colima where it connects with the Manzanillo branch 56 miles long, and extending to the coast. This system is soon to be completed, and when finished, it will give rail connection between the Gulf of Mexico and the Pacific Ocean and will work wonders for this part of Mexico.

The writer held several meetings, preaching in English to the Americans in Colima. Colima is a city of about 25,000 inhabitants, and is the capital of the State by the same name, the business center of a large section of wonderfully rich country. Colporteurs have passed through distributing large numbers of books, but for hundreds of miles along the coast, no evangelical denomination is pretending to do gospel work.

In the city of Colima I hunted up a number of believers and they are anxious for some one to go and preach for them. No time need be lost in getting the work started. The missionary might preach and conduct Sunday-school the first Sunday after his arrival. Property is dirt cheap now, but will soon double in price, when the new railroad comes in. It is enough to make the heart sick to see the fields white unto harvest, and no laborers to work them; and hear the Macedonian cry, "Come over and help us," but no one to answer the call. A golden opportunity is literally being lost for the lack of men and women.

Dear reader, had you ever thought of coming to Mexico as a missionary? The wonderful growth of the work has created a fresh and urgent demand for more laborers, and may men and women, on bended knee decide speedily the question of their duty to God and the millions who are dying without the gospel. Come over and help us.

J. G. CHASTAIN,  
Guadalajara, May 1, 1905.



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## MISCELLANEA.

The Western Recorder goes free to all Seminary students during vacation.

Dr. Mullins preached the commencement sermon of Southwestern Baptist University May 28.

Last year over \$100,000 were added to the endowment of Seminary.

First Baptist Church Grenada, has given Pastor Robert vacation that he may attend the Baptist World Congress.

As the Sunday school, as Dr. Hatcher intimated at the Convention, becoming an institution which trains the people away from the church.

President Harper, Chicago University, has had a relapse, and no hope is now entertained of his recovery.

Northern Presbyterians voted down the proposition to substitute a brief statement of faith for the Westminster Confession.

The Hebrew congregation in Greenville will begin immediately the erection of a \$25,000 stone brick temple.

May 28, President Lowrey preached the commencement sermon of the I. I. & C., and addressed the Y. M. C. A., in the evening.

Southern Presbyterian General Assembly adjourned at Fort Worth, without any definite action on federation with other branches of the Presbyterian church.

Dr. W. T. McElthlin of the Seminary will preach the joint Baccalaureate sermon at Furman University and Greenville College.

Drs. Eaton, Hatcher, Burrows, Gregory, and Gambrell were instructed by the

Southern Baptist Convention to select the place for its next meeting.

Northern Presbyterians gave \$867,016 to Home Missions, and their Woman's Board gave \$494,000 in addition to same object year.

The things in Paul's epistles which Peter said are hard to understand are connected with our Lord's second personal coming. Read the connection.

"The State is the institute of rights, and the home of the affections, and the College of training of the faculties"—Dr. Mullins.

Baptists of the United States have about 100 periodicals; over \$100,000,000 in meeting houses, and \$25,000,000 in educational institutions.

Mrs. J. P. Woolfolk, long time teacher of art in Hillman College, died May 23 at the home of Judge D. M. Miller, Hazlehurst.

Dr. Dargan will give five lectures to the B. Y. P. U. assembly in July, and D. McGlothlin three at Martha's vineyard, Mass., in August.

Dr. S. H. Ford was the only person present at either of Baptist anniversaries who was a member of the Baptist Triennial Convention disrupted in 1845.

Dr. Washington Gladden says that Congregational churches will neither solicit nor accept gifts from great financiers who have acquired wealth by oppressive and unscrupulous methods.

By request of Southern Baptist Convention, its president, E. W. Stephens, will make an address at the opening of its next session on "The Denominational Question."

T. T. Martin assisted Pastor John Briggs of Capital Avenue Baptist Church, Atlanta, Ga., in a meeting in which there were 100 additions to the church.

Two million dollars will be added to the twelve million already spent on piers, slips, elevators, warehouses, etc., for the perfection of shipping facilities at Gulfport.

Rev. L. C. Gates entered upon his pastorate at Laurel last Lord's day, and now two important churches in the State, Natchez and Senatobia, are without pastors.

Rev. M. O. Patterson, a Mississippi student at the Seminary, will supply for Pastor Thornton at Starkville during the summer, and return to the Seminary in the Fall.

Dr. McCall resigns the pastorate at Tampa, Fla., and becomes June 1 evangelist of the State Mission Board. The church received 150 members during his 18 months pastorate.

J. B. Gambrell's address at the Convention on the Administration and Outlook of the Home Board will be printed in tract form and circulated, and read too.

The godly merchant-prince, Hon. Joshua Levering of Baltimore, who has a daughter on the foreign field, made one of the best addresses on foreign missions at the late Convention.

In the organization of the General Convention of Baptists of North America the

Negro question, which at one time promised to give trouble, was not mentioned in any speech.

Northern Baptists gave last year \$684,052. 11 for Home Missions; \$737,978.19 for Foreign Missions; and the total receipts of the Publication Society reached \$901,043.54.

Missionary McCormick says there are 21 Baptist churches with an aggregate membership of 1,000 in Porto Rico, "a beautiful island 100 miles long and 30 miles across."

Dr. J. B. Hutton of Jackson, will preach the commencement sermon of Chamberlin-Hunt (Presbyterian) Academy at Port Gibson. The people will hear something solid and true, pure and good.

Rev. Luther Little, graduate from Mississippi College, will soon leave a six year's ministry to First Baptist Church, Fort Worth, and enter upon the pastorate of First Baptist Church, Houston, Texas.

Rev. H. R. Moseley missionary of Northern Baptists to Cristo, Cuba: "A Baptist business man in Havana has offered to give \$2,500 for chapel and mission work and \$2,500 for educational work."

The Roman Catholic University at Washington has recovered \$200,000 of the \$700,000 lost by the bankruptcy of its treasurer. A collection from the churches brought in an additional \$100,000.

Evangelist M. F. Ham assisted in a meeting in First Baptist Church Jackson, Tenn., in which there were 83 additions to the Baptist churches of that city.

B. H. Carroll: "One year gave birth to three of the greatest things I know: the Southern Baptist Convention, the Republic of Texas and Baylor University. Such a year gives dignity and glory to maternity."

The total gifts of Southern Methodists for missions during the year closing March 31, 1905, including the contributions of Woman Societies, ran up to \$905,834.19, and \$103,054.30 was collected for church extension.

Northern Presbyterians have working for the Negroes 200 trained ministers who serve 366 churches and missions, with 22,189 members, 1,700 of whom came in last year, and expended for that time \$176,904 in this work.

Monday morning the Home Board had the right of way and once more our beloved Gray showed his marvelous gifts as a master of ceremonies and there was not a dull minute, and the hours passed rapidly. Alabama Baptist.

Dr. Hatcher says in Argus that though there was not a collection taken in the Convention, "folks grew positively mad because they were not allowed to give," especially when missionary Soren told about Brazil and pastor Edwards of New Orleans.

The Southern men on the Executive Committee of the General Convention of Baptists of North America are E. Y. Mullins, T. T. Eaton, J. B. Marvin of Ky., J. B. Gambrell of Texas; W. E. Hatcher of Va., W. W. Landrum of Ga., C. E. Morris, of Arkansas.

Rev. W. B. Sansing, editor of Mississippi Baptist, "greatly enjoyed" a session's work at the Seminary and feels "better prepared to serve his brethren." Few men got more out of the instruction, not because he was in greater need, but on the principle that "whosoever hath, to him shall be given, and he shall have more abundance."

The most startling fact brought in the discussion of the Convention is that over 300 young ministers sought to enter the Seminary and could not come for the reasons that they had not means of coming. That was a pity. Manifestly we must raise ample means to render needful assistance for our young men when they first come to Louisville in search of a gospel education.—Argus.

Woman's Missionary Union of Southern Baptist Convention gave last year—For foreign missions, \$53,678.00; for home missions, \$30,698.00; for Sunday-school work, \$417.00; in boxes to missionaries, \$43,105.00. The children's mission bands contributed \$7,000.00. Total contributed, \$138,000.00. In the past seventeen years the W. M. U. has contributed \$1,133,597.00.

Mrs. Martha Foster Crawford, close of kin to the Starkville Foster family, has passed 53 of her 76 years as missionary in China, and three of those years in widowhood. She has ample means of support, but craves to work on. When she arrived in China, G. P. Bostick says, there were not "over one hundred Protestant missionaries, now there are over three thousand; then there were less than 100 professed native Christians, now there are more than 100,000."

Dr. Gambrell, who has had many years' experience in educational work at the educational conference, declared himself in favor of co-education and said that in his opinion no more great colleges would be built exclusively for men. "Co-education," said he, "has been said to be a good arrangement for courting and for marrying. Well, that's all right. If you're going to marry it's well to have the proper sort of person near you. Seriously, I believe the day has passed in this country, when women are to be denied the same privileges and opportunities as are provided for men. They must have the same chance."—Alabama Baptist.

"When Northern Baptists decided to come so far South and the Southern Baptists so far North; this meeting was the natural outcome. As I look upon you it is impossible to tell which are Northern Baptists and which are Southern Baptists. Some of us are Southern Baptists and some are Northern Baptists, but we are all Bap-

tists. In the soft twilight the bells are tolling for the fallen heroes, Lee and Grant, and we are Americans, and we here tonight are Baptists. In the war Southern St. Louis went with the North, and Northern St. Louis went with the South. Now all St. Louis is American. Manhood is our only patent for citizenship.

"We have a Missouri idea that the laws put on the statute books are put there for some purpose. There has been too much law made just to please the moral element and the violation of law to please the immortal element. Laws ignored and violated lie at the basis of anarchy. Domes to capitol and spires to churches, which pierce the sky and glitter as stars, are of no avail unless the underlying principles of society are founded upon the eternal rock.—Gov. Folk.

## Systematic Church Work.

[Substance of an Essay by the late Deacon W. H. M. Derham, published by request of sorrowing friends. What he says on Tithing is reserved for another paper.]

The work of any church is to execute the great commission of our Lord. System is essential to the successful prosecution of any business. In every department of human enterprise it is indispensable. The farmer, the mechanic, the merchant who labors in a haphazard way will fail of satisfactory returns. Wise rules must be followed to insure success. Systematic arrangement and execution is specially suited to the important work laid upon the hearts and committed to the hands of God's people. Christ perfected a system, left it on record, assigned the field of labor, appointed necessary officers, laid down rules, and said to his disciples: Go make disciples among all nations, baptize them in the name of the Trinity, train them in universal obedience to me, and I will be with you. This is a stupendous work, and certainly demands the wisest plans, the best system, and the most faithful execution.

The subject is too broad for general discussion. I must limit myself to the financial feature. Our Lord teaches that all that Christians are and have belongs to God, should be consecrated to his kingdom, and used for his glory. We hold everything in trust. We are only stewards. We should inquire his will and endeavor to do it.

That every church should have a treasury, no one will deny. That it is the duty of the members to support it all must admit. That there should be a systematic plan of giving or paying is reasonable. That the Scriptures indicate that plan I hope to prove. That no Christian knowing his duty will habitually refuse or neglect to do it, I believe. Jesus said: "If a man love me he will keep my words." Many fail to exercise this grace because they have not endeavored to learn and resolved to do what God requires.

Is giving a grace? "As ye abound in everything, in faith and utterance and

knowledge, and in all diligence, and in your love to us; see," said Paul, that ye abound in this grace also. This entreaty was in an appeal for a liberal contribution for the poor in Jerusalem. Should money be in the treasury before there is demand for its use? The apostle urged the Corinthians to make up their bounty beforehand lest Macedonians should come with him and find them unprepared. When should these gifts be provided? "Upon the first day of the week." Who should contribute? All who do not need assistance. "Let every one of you lay by him in store." In a great trial of affliction the abundance of the joy and the deep poverty of the Macedonians "abounded unto the riches of their liberality." In what proportion should all give? "As God hath prospered him." Why lay in store? "That there be no gathering (in public or private) when I come." Who should take charge of the gifts and apply them? "Whosoever ye may appoint." Ought all contribute equal amounts? "It is accepted according to that a man hath." Sometimes a few members exercise the grace and reap the reward. Are those who withhold excusable? "I mean not that other men be eased, and ye burdened." Has each one the right to determine how much he should give? "Every man as he purposeth in his heart, so let him give." I have many demands upon me. May I not discharge this obligation with a small contribution? "He who soweth sparingly shall reap also sparingly." Is the reward in proportion to the liberality? "He who soweth bountifully shall reap also bountifully." Is any particular disposition essential to acceptable giving? "Every man according as he purposeth in his heart, so let him give; not grudgingly, or necessity, for God loves a cheerful giver."

I have endeavored to place this subject in its Scriptural light. The questions I asked are practical and pointed. I have taken the answers from God's Word. It will be well for us who profess to love and obey our Master to look carefully into "The Book of the Law," learn its requirements and do God's will.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.



## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Hockett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

June 1905.

## Program.

Subject—The Gospel For the Colored People.

"I have given you an example."

1. Responsive Reading: Mark 1:29-42.
2. For Quiet Moments: Should we consider any "pagan" too hard for God? Are we as willing to be used in serving the colored people as those more distant?
3. Prayer: That the Holy Spirit may abide in the Home Missions Board in its direction of this work, and that hearty support may be given.
4. Script: "The Gospel and Freed men," by Miss S. B. Sankland.
5. Discussion: "The End of Exchange of personal methods of work among the colored people."
6. Echoes of the Southern Baptist Convention and Annual Meeting W. M. U. (State P. pers.)
7. Thanksgiving for the progress of last year.
8. Business: Collection, etc.
9. Extracts from booklet: "A Little Argument With Myself."
10. Plan for keeping up interest during the summer. Old idea: Give a small sum to each member from the treasury to be used, returned, or be made at a Fall rally.
11. Eye Gate: Point committee to gather pictures bearing on S. B. C. fields (home and foreign), to mount these on large cards, one card for each month. Subject, to be hung in room where meeting is held. Old magazines, souvenirs, postals, etc., will furnish pictures.
12. Prayer Hymn: "More Love to Thee, O Christ."

## Our Topic for June—The Gospel For the Colored People.

I wonder what I shall do.

There will come a time in the future new.  
When this life has passed away,  
When God's needy ones shall stand  
Before me  
In the light of a judgment day.  
When the Angel reads from the Book  
Of life  
My words for that great review  
If they should come and accuse me  
I wonder what I shall do.

Then the Son of Man with his angels  
Will come.

Will sit on the great white throne,  
And out from the millions gathered  
there  
He will know and claim his own.  
If he saith to me those words I've read,  
In that book so old and true,  
"Inasmuch as ye did it not to these,"  
I wonder what I shall do.—Selected.

## We Are Debtors.

The gospel of Jesus Christ and its relation to the nine million Negroes of the South has absolutely nothing to do with the political, social or industrial status of the Negro. The message of Christianity is the gospel for enemies as well as friends, it is for men, white and black, for one as much as for the other. "I am debtor both to the Greeks and Barbarians, the bond and free." A denial of it to one is violation of that immortal message to Christians which was first told by Christ, then by the Apostles, and they by our fathers.

If the question is asked whether the Negroes in the South are already evangelized, we meet it with another: "Are the white people in the South already evangelized?"

And if it is asked whether the Negroes have been taught to observe "all things whatsoever I have commanded you"—the answer is a "No" so loud, so absolute that to deny it would be stultification. The only question regarding the gospel for the Negroes is the question of means and ability.—Dr. JOHN E. WHITE.

## The Mission Of Christianity.

The church of Christ must grope her way into the alleys and courts and purlieus of the city, and up the broken stair case, and into the bare room, and besides the loathsome sufferer; she must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with mechanic, into the factory with the operative, into the field with the farmer; into the counting room with the merchant. Like the air, she must press equally on all the surface of society; like the sea, flow into every nook of the shore line of humanity; and, like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world.—Selected.

Through the kindness of Bro. P. I. Lipsey, quite a number of papers were received from Kan-

sas City, but none of them contained a report of the last two meetings of Woman's Missionary Union. The Atlanta Journal gave the statement that on Friday afternoon all the officers of the Union were re-elected. Miss Baker and Miss Annie Armstrong notified the ladies that their official connection with Woman's Missionary Union would end with the coming Conventional year.

The meeting of Sunday afternoon was devoted to addresses from returned missionaries.

The committee appointed at the Southern Baptist Convention to investigate the work among the Negroes, in its report at the late session of the Convention told that body in these wise words the best way to help that race:

"By far the greatest force in leading the negro up from savagery has been his varied contact with Christian white men and women. In this day personal contact with the negro necessary to our Southern life lies our greatest opportunity to help, and herein is found our chief duty. It is largely an individual duty, vastly more important than any educational or missionary scheme this or any other Convention can adopt. By pulpit and press, by every force known to Christian endeavor, this Convention should urge our people to perform this individual, every day home duty. This will be fair and just treatment in all the affairs of life, and will be well-nigh the measure of our obligation. This will help to self-help and to self-respect. The negro is no longer a slave and should be no longer a ward. Upon this point your committee rests its chief emphasis and its most earnest recommendation.

The ignorance of intelligent people as to the polity of Baptist churches is amazing. The press dispatches, in speaking of the conference of missionary and educational societies of Northern and Southern Baptists in St. Louis, says that an effort was made "to bring about the organization of a general church council, which shall have to do with all important church matters and shall have authority to discuss and adjudicate controversies, its decision to be final."

This is news to Baptists. There is no ecclesiastical authority among them outside the local

church, and its authority is limited to its own membership. Associations, Conventions and Conferences are not higher ecclesiastical courts, composed of representatives from the different churches with delegated power, but only corresponding and advisory bodies with no authority at all over the churches. The societies of Northern and Southern Baptists are only Boards or Committees of the churches to do missionary and educational work, and in St. Louis they organized a general Convention of Baptists of North America for the consideration of all matters making for the general welfare of the denomination.

Gov. Folk in address of welcome, among many other good things, said:

"I congratulate you today upon the 60th. anniversary of your organization; on the running out of sixty years of brilliant and useful service in the kingdom of the Master; sixty years sowing good seeds; sixty years of persistent sowing and reaping the golden harvest; sixty years of lifting the burdens from aching human hearts; sixty years of delivering men and women from the bondage of fear and despair, leading them into the kingdom of love, hope, joy, gladness, faith, and courage; and what a period those sixty years have formed in the history of our country! What a marvelous transformation in all forms and modes of human life; what stupendous advancement along all lines that make for human righteousness and for the betterment and uplifting of mankind. What marvelous development and growth! In all the departments of culture—religious, spiritual, intellectual and educational; and of all the mighty forces and factors which have conspired to produce these tremendous results, none have performed and inspired a grander part than the Southern Baptist Convention.

## Convention Receipts For March and April—Cont.

Lawrence County Association—Whitesand h m 11 30. Monticello h m 32 50; f m 32 50; Bassfield f m 12 00; Antioch f m 16 00; Society Hill h m 22 80; f m 22 80; Hephzibah h m 20 00; f m 20 00; Bethany h m 26 28; f m 30 52; Calvary h m 50 00; f m 50 00; Silver Creek f m 14 00; Prentiss f m 45 67.

1905.

THE BAPTIST.

Lauderdale County Association—Salem s m 2 50; Pleasant Hill, s m 4 65; Salem, h m 4 20; f m 15 80; Toombs, h m 2 61; f m 7 65; Meridian 1st s m 2 00; h m 42 80 f 4 00; Dry Creek, f m 35 00; New m 227 50; Immanuel s m 15 90; Meridian S Side f m 7 00.

Louisville Association—Louisville h m 19 65; f m 26 32; Chestnut Grove f m 2 40; Hope-well f m 14 20; Beulah h m 7 25; Concord h m 6 80.

Lebanon Association—Sandersville f m 25 70; Slidell f m 42 00; Hattiesburg 1st h m 13 35 f m 710 37; Hattiesburg C St. h m 27 75; f m 400 00; Purvis f m 17 50; Epps s m 5 00; Sardis s m 3 80; S s s m 6 50; Ellisville h m 5 45; f m 110 65; Green Creek h m 6 60; Big Level h m 4 35; Eastabachie f m 14 35; Wiggins s m 100 00; h m 29; f m 20 00; Lumberton f m 42 80; Vernon f m 11 50; Cash s m 10 00; Poplarville f m 150 00; Bond f m 20 00; Laurel West s m 20 00; Laurel 1st f m 168 50.

Liberty Association—Buckatuna f m 6 00.

MaGe's Creek Association—Union f m 2 60.

Mississippi Association—He-h m 73 55; Gillsburg f m 22 75; Mt Olive h m 4 80; f m 4 80; Mars Hill h m 22 10; Tangipahoa h m 8 50; Liberty h m 55 00; f m 28 45; Gloster Galilee h m 524 55; f m 377 80; New Providence f m 10 50; Memorial f m 10 00; Bethlehem g m 4 00; Ebenezer f m 25 00; East Fork h m 12 20; f m 12 10; Bethel h m 11 00; f m 10 50; New Hope h m 3 00; f m 3 00.

Oxford Association—Batesville f m 75 00; Tockowa h m 8 50; f m 5; Oxford s m 25 60; h m 84 43; f m 64 34; Clear Creek f m 38 00; Good hope f m 14 00; Paris s m 4 00; h m 3 00; f m 3 00; Mt. Gilead s m 2 00; h m 1 15; f m 100; Water Valley h m 200 00; f m 500 00; Pope f m 4 50.

Oktibbeha Association—Macedonia f m 5 00.

Pearl Leaf Association—Salem f m 62 50; Leaf River h m 24 00; Williamsburg f m 4 00; Central h m 16 10; f m 17 45; Ora h m 20 00; f m 45 00; Mish h m 7 80; Ebenezer h m 14 27; f m 14 27; Rock Bluff h m 7 50 f m 7 50; Providence f m 22 00; Mt. Olive f m 103 00.

Semiuary f m 50 00.

Pearl River Association—Oloh f m 50 00; Columbia h m 68 40; f m 68 40; Holly Springs h m 5 00; Bismark s m 2 00; f m 7 85; Improve f m 1 75.

Strong River Association—Pleasant Hill, s m 4 65; Salem, h m 14 00; f m 13 45; Palestine, h m 1 00; f m 1 00; Galilee, f m 4 00; Dry Creek, f m 35 00; New Zion, f m 20 50; Clear Branch, h m 8 00; f m 8 00; Catof m 17 50; Macedonia, f m 11 40; Steen Creek, s m 5 25; h m 2 50; f m 2 50; Rehobeth, h m 5 00; D'Lo, f m 54 05; Liberty h m 4 50; f m 4 50; Mendenhall, f m 10 10; Cana h m 4 50; f m 4 50; Hebron, h m 77 50; f m 77 50; Pinola, h m 1 25; f m 1 20; Mt. Zion, f m 27 00; Mountain Creek, s m 31 00; h m 23 00; f m 25 00; Stonewall, f m 20 00; C. P. Harris, h m 3 25; Magee, h m 21 25; f m 75 00; Braxton, f m 78 55; Silver Creek, f m 14 00.

South Mississippi Association—Amite River, f m 4 00; Mt. Vernon, f m 9 35; Jerusalem, f m 9 90.

Rankin County Association—Antioch, h m 11 65; f m 69 00; Springfield, f m 10 85; Union, s m 18 00; h m 24 50; f m 7 00; Pulaski, h m 2 50; Rock Hill, h m 5 50; Concord, f m 42 00; Galilee, h m 10 00; f m 15 00; Pisgah, h m 5 10; f m 2 75; Rock Bluff Mission, s m 8 00; h m 7 00; f m 7 00; County Line, s m 3 00; h m 3 00; f m 5 50; Rehobeth, f m 7 00; Homewood, h m 3 15; f m 2 45.

## Reading The Baptist.

After reading so many good things in the columns of THE BAPTIST I want to say that all Baptists ought to take THE BAPTIST and read it. The main reason that some of our Baptists never pay anything to their pastor or anything to the orphanage or to missions, and always find fault to everything that the preacher says about money, and always turns a cold shoulder to the poor deacon when he asks them to help bear the burdens of the church is because they don't read a good Baptist paper. If we claim to be Baptists let us show it by our walk and by our giving of our means to carry on the work of our Lord till he comes. I give because Jesus said to give. I am a Baptist because I believe Christ was a Baptist, and I love Him because He has done so much for me which none other could do. Music cheers us last on earth and greets us first in Heaven.

H. P. BLACKWELL.



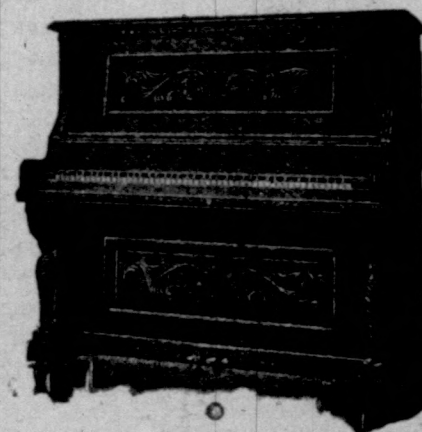
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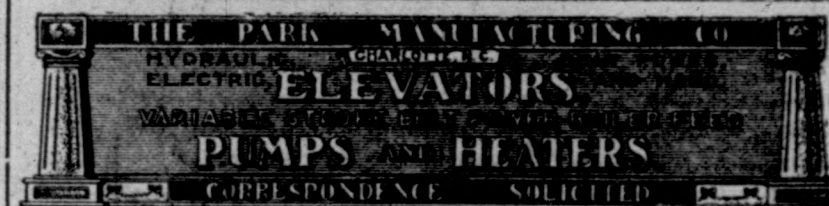
## In the Crusade In This Country



for the cause of religion, education and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization, when we maintain that the home, the very cornerstone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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## Deaths.

## Sandidge.

Theodosia, youngest child and daughter of Brother and Sister C. R. Sandidge, was born September 14, 1897; and died May 5th, 1905, from accident discharge of a gun.

This innocent and most attractive little girl was nearly ten years of age and full of cheer, life, love and beauty. Hers is the record of only two deaths in this family, mine and her, both by accident. Her brother, Herbert, died at seven years of age from a fall. Both died instantly. The grief of the family is unparelleled, yet they feel their sad bereavement, just as all Christians should, in the light of "We know not all things work together for good to them that love God."

Brother and Sister Sandidge, who for years have been good members of old Benlah Church at Brownsville, Miss., have the hearty sympathy and prayers of hundreds of us who know them and love them for what they are.

CHAS. L. LEWIS, pastor  
Raymond, Miss., May 1905.

## Watts.

Sister Emma R. Watts, wife of Rev. J. E. Watts, was born Nov. 27, 1844. Was married to Bro. Watts April 3rd, 1871.

After years of this painful suffering she departed this life for the better world in early morning of April 30th, 1905.

Sister Watts was a devoted wife and mother, and a consecrated Christian. She held membership with the Olive Branch Baptist Church. She left a husband and three sons. May the Holy Spirit comfort them, believing that it will not be long until they shall meet "in that sweet land and bye."

A. B. HILL,  
Ruleville, Miss.

## Canton, China.

The quarter has been one of varied work and experiences. In January we held the closing exercises of the Theological School. Two brethren were formally graduated, Dr. Graves having returned after other work needing my attention. I will not give my time to the school this year. But will give my time to preaching and superintending country work.

Bro. Tipson and I made a visit to Shui-hing in Jan. where we had some Bible study and preaching to the people at night. While there we went up to Lin-tong, twelve miles from Shui-hing and took part in the opening of the new chapel, which has been built by the members at a cost of \$700. There are about a dozen members at Lin-tong. The opportunities have been good since the opening of the chapel. The Snuggses and Miss North are taking hold of the work well at Shui-hing.

I with four other members of

our mission attended a meeting of American Baptist missionaries in Shanghai Feb. 2-6. There were 49 present and the meetings were very good. The results will be far-reaching for good in our general work.

Our association met with our Canton church at Ngsinssachapel Feb. 16-19. At which meeting a Home Mission Board was organized. This board has commenced work with a Secretary and one missionary and will soon appoint another missionary. Somewhat over \$700 was subscribed for the work of this board.

Bro. Lake and I made a visit to part of our Sz-yap field. At Chung lau we had a few days Bible study with our members in that community. The chapel was well filled for preaching day and night. On Sunday Bro. Lake baptized one woman.

Our last country trip was to Taai lung, where we had most excellent opportunities for preaching. And on Sunday there were four baptized. We will probably organize a church there during this quarter.

I have preached 84 times and done much other work that cannot be reported. A pastor for the Tsung-fa church was ordained during our association.

When I came to our gate last Tuesday returning from our last country trip, the first thing I heard was, "Mrs. Chambers is dead."

This is inexpressably sad. She leaves a babe four weeks old, two little boys, one five and one three, years old. The heaviest blow falls on Bro. Chambers. Poor man our hearts bleed for him. Bro. and Mrs. Chambers were like son and daughter to us. They lived with us the first year they were in China. I know you will join with us in praying that the God of all grace and comfort will comfort and sustain our brother under this affliction.

Remember that we need and crave an interest at all times in your prayers for us and our work.

I am, yours fraternally,  
E. Z. SIMMONS.

## Belzoni.

You have had some news from our little town, Belzoni, Miss., from time to time; but it seems appropriate for me to say a word, just here, concerning our work.

Not content with the rapid growth of the church, we had

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My age is.....  
Name.....  
Street.....  
City.....State.....

Brother L. P. Leavell to visit us, and some of you know what it means for Brother Leavell to visit a town.

Well, things came to pass and are still coming to pass! Our Sunday School has changed from four in the afternoon to 9:30 in the forenoon; the old teaching force has taken on new life, and new teachers have been employed; classification along the best and most approved lines has been made; and other improvements will be undertaken until we have the best Sunday School that can be made, of the materials with which we have to work—and we have as good material as can be found.

Today, our beloved Sister Ella Baptist, has deeded to the church a splendid building lot for a pastor's home; the gift representing at least \$500.00 to us as a building lot.

Yesterday was a happy day with us. We went to half time without help from any one.

Eight years ago Belzoni had no house of worship, and but a very few Baptists. The few, however, set to work to build a house of worship. Brother and

Sister J. S. Bowles gave a lot, and contributed in other ways to the building. In 1900 the building was completed, and in 1901 the house was provided with pews.

In 1900 Brother Richardson became pastor, for half time, and continued for two years. In 1902 Brother L. F. Gregory was pastor; and in 1903 Brother W. R. Cooper preached for them. In 1904 your humble servant came to minister to their spiritual needs.

Many joys have come to the pastor's heart since he came; but many the conflicts and heart-aches, because of the indifference of the membership. Heart-aches and conflicts are not over, but thanks to our Heavenly Father, there are fewer of them now.

We have a great and growing field in this section of the Delta, but under God, we will take it for Christ.

Praying God's blessings upon the brethren, I am,  
Yours in the love of our Savior.  
R. D. MAUM.

### From Report of Woman's Missionary Union.

It will be remembered that at the annual meeting in Nashville, Tenn., one year ago, through the Corresponding Secretary, an offer was made by a "Christian" of ten thousand dollars (\$10,000) for purchasing and furnishing a Home for Missionaries' Children, and as temporary "Rest" for missionaries, that the gift was accepted with enthusiasm, and an Advisory Board appointed with power to receive gift, select name and location, purchase property, etc.

The Home and Foreign Boards, Southern Baptist Convention, now hold in trust for the Woman's Missionary Union, Auxiliary, S. B. C., the deed of a most desirable piece of property at Greenville, South Carolina. It includes six acres of land with extensive lawn, grand old trees, a substantial house, modern in design, with all conveniences, and several out buildings which can be used to good purpose. The cost was ten thousand dollars—the full amount given for purchase of "Home" and furnishing. The property at Greenville was superior to the most sanguine expectations. It was, therefore, deemed wise to invest the entire sum and to bring the matter of furnishing as well as supporting the Home before the Woman's Missionary Union now gathered in annual session.

Among numerous advantages which induced location at Greenville, were strong Baptist influence, good public schools, ten scholarships each in the Greenville Female College and in Furman University, offered to the children of missionaries. The name "Margaret" Home for Missionaries' Children was adopted by request of the donor. With deep gratitude, attention is called to an additional gift of five-hundred dollars (\$500) from the same generous source for electric lighting.

### A Gracious Meeting.

On last Thursday night, the 25th, we closed a most gracious meeting in East McComb.

The meeting had been running for 12 days with a growing interest every day when it closed. The pastor did most of the preaching, preaching nine days out of the 12. Brother E. D. Solomon, of the First Baptist church, preached three days, but on account of other duties was called away.

Miss Bird Stapp, of Chattanooga, Tenn., was with us from the beginning leading the music in her charming way. Miss Stapp is an excellent singer, and a noble, consecrated, Christian worker. She added a great deal to our meeting and won many friends while with us. May God greatly bless her noble work. We heartily recommend her to any pastor needing help in meetings.

The result of our meeting was 26 additions to the church, and the church membership greatly revived in every way. It was, taking all things in consideration, the best meeting in the history of the church; more genuine good was accomplished and the church left in better condition for development.

Our work here in East McComb City is growing rapidly. The Sunday School has grown from 75 to 146 in three months. Our church membership has grown from 74 to 206 in two years. God is greatly blessing us. To Him we ascribe the honor and praise, and with faith move on. Pray for us. We need it.

Yours for prayers,  
J. B. QUINN

### From the Ram's Horn.

Calamities are God's curfew; to call the soul home before nightfall.

Faith is the mother of character, and a mature faith is never childless.

God's providence will never place you where His grace can not keep you.

My son, live a straight life. The bent tree is never the giant of the forest.

Though the sons of the father go visiting, they never fail to come home to him.

Some people pay so much attention to their reputation that they lose their character.

There is not much lifting power in the testimony of the church member who does not pay his debts.

### "Moral Suasion."

"The writer knows a mother who strongly denounces corporal punishment whose favorite method of punishment is to send her child to bed without supper," writes William H. Hamby, in Good Housekeeping. "Perhaps she thinks the gnawing of that child's empty stomach is soul punishment. Another who

considers the use of the switch a relic of bloody days will make her little girl sit for three hours in a straight chair.

"In fact, most moral suasion is not moral suasion. It is simply a combination of everything that is not whipping.

"The story is told of a small boy who was asked by his uncle if he got a whipping that day at school.

"Now," said the boy, "they don't whip at our school."

"Don't," said the uncle in surprise. "How do they make you mind?"

"Moral suasion," replies the boy shortly.

"What's that?"

"O, they stand us on the floor, keep us in at recess, make us toe a line pull our ears and jaw at us."

### C. Line, Miss.

We are having a good meeting. Brother McComb is doing fine preaching; congregations are large, interest good, nine accessions to date, more than 40 stood for prayer last night. Pray for us.

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Missionary pastor Young had good meetings last Lord's day at Annulla—one received by letter, one baptized, and one approved for baptism. Eight or ten requested prayer on their behalf at the evening service. The church requested the pastor to do the preaching in a series of meetings to begin on the fourth Lord's day in July. This church has increased its contributions to missions.



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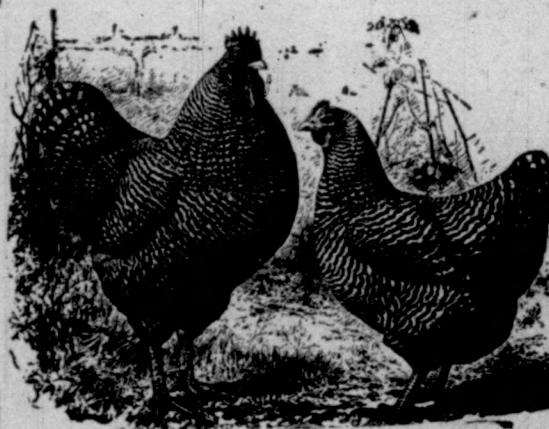
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